

# CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. X.

GARDINER, MAINE, FRIDAY, JUNE 4, 1830.

NEW SERIES, VOL. IV.—NO. 23.

PUBLISHED EVERY FRIDAY  
BY SHELDON & DICKMAN.

WILLIAM A. DREW, Editor.

THE PREACHER.

From the Utica Evangelical Magazine.

A SERMON,

BY S. R. SMITH.

TEXT.—"Judge not according to the appearance, but judge righteous judgment."—John vii. 24.

This solemn admonition is addressed by our Saviour, to those, who seem to have been little disposed to comply with its direction. He had on a previous occasion, cured an infirm man on the Sabbath day, and was in consequence, charged with having broken the Sabbath. To this he refers by saying—"If a man on the Sabbath day receive circumcision that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the Sabbath-day?" And in this remark, he draws a parallel between their own conduct and his, intending to convince them, that it was lawful for them to circumcise on the Sabbath, it was equally so for him to heal the sick. This is the object of the text—in which he calls upon them to judge, not from appearances merely, but according to righteousness.

What were the appearances, in respect to the religious character of the Pharisees, from which the people generally judge?

The Hebrews may be said to have been a religious people. They knew that the law of the Lord had been given to them, and that they were its special subjects and keepers. They knew that their religion was revealed from heaven, and that all its peculiarities, its promises, and its privileges were designed for their comfort and enjoyment. And they, in consequence, felt themselves religiously distinguished from all others—claiming to be the favorite and peculiar people of God.

But in process of time, a certain sect arose called Pharisees, from a word which signifies to separate, which improved upon most of the maxims of the ceremonial law by a more than ordinary strictness in the observance of its peculiarities.

They multiplied the seasons of prayer, and were exceedingly ostentatious in complying with its forms. They professed great zeal in spreading the blessings of their religion, and were consequently very active in endeavors to proselyte the Gentiles. They increased the rigors of abstinence, and laid great stress on the strict and regular observance of fasting. They tythed the most trifling and insignificant particulars, and claimed distinction for discovering and making the application. The sentiments inspired by the two last particulars, are exhibited in the well drawn example, introduced by our Saviour—"Two men went up into the Temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself—God I thank thee that I am not as other men are, \* I fast twice in the week, I give tythes of all I possess."

The good things, on the doing of which, this man so much prides himself—are, that he fasts "twice in the week, and gives tythes of all he possessed." And we can have little doubt, of the perfect sincerity of the man—for we are not to determine respecting motives, by the absurdity of opinions, or the utter uselessness of their result. Were this made the criterion of judgment, the number of hypocrites would probably be augmented beyond all reasonable bounds, while at the same time we should obviously violate the requirement of the text.

Finally, this sect was exceedingly cautious and circumspect in regard to the Sabbath—so much so, that the most obvious works of charity and mercy seem to have been wholly neglected, and perhaps regarded as infractions of the duty of keeping that day as holy time.

To all appearance therefore, they were a very religious and godly people. And they seem to have thought themselves as much better, as they were more punctilious than others. An opinion which was certainly entertained by the mass of the people.

Now in respect to all these particulars, it is certain that Jesus and his apostles were far from being punctilious. We have no intimation, that Christ ever conformed to the times or the forms of prayer, which distinguished the Pharisees—and certainly not to the pretending and disgusting parade of devotion which they eternally obtruded upon the notice of community. He and his followers would therefore be infallibly regarded as wanting in piety—as men of prayerless lives, who had little reverence for God, and much less for the traditions of the Elders. Appearances were in these respects, against them, and the multitude would judge accordingly.

Our Saviour expressed in the most unqualified manner his disapprobation of the system of proselyting. The nature and success of the efforts then making in that cause, are exhibited in the following strong language: "Ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves." He confined his

own labors, and restricted those of his followers during his personal ministry, to the Hebrews. And when it is recollected, that it was then thought to be one of the evidences of true religion, and active zeal, to be engaged in the conversion of the Gentiles, appearances would indicate a want of both in the advocates of reform.

Neither Christ nor his disciples observed the fasts, common to the more religious Jews. This circumstance excited the notice of his followers, who enquired the reason. Comparing then, the sanctimonious austerity which was faithfully complied with "twice in the week," with the disregard of such rites, evinced by our Lord, and appearances would incline the Jews to yield the palm of piety to the Pharisees.

As Israelites, there can be no doubt, that Christ and his apostles kept the Sabbath with all the strictness required by the law of Moses. For we may be assured that he who declared it to be easier for "heaven and earth to pass away," than for one title of the law to fail, would certainly be the last to violate the law.—And yet, nothing can be plainer than that he did not conform to all the minute which marked the conduct of those who would be considered most religious. He justified his followers in picking the ears of grain, and eating, while passing thro' the fields on that day. He authorised the infirm man whom he had restored to health, to carry his couch on the Sabbath—and he reproved the Pharisees for leading a beast to water, when at the same time, they were angry at him for having healed the sick.

But as the tone of public opinion was taken from the doctrines and usages of the predominant religious sect,—and as they declared Jesus to be guilty of violating the sanctity of the Sabbath; it would follow that judging from appearance, he would be regarded as a Sabbath-breaker.

But whatever might have been the criterion of judgment then, and however erroneous the conclusion drawn by the interested Pharisees, and the almost adoring and bigoted populace—we at this distance of time, are in very little danger of being misled by specious appearances. No Christian of whatever sect will now judge, that the Pharisees were more pious than the Saviour—or that the latter was less the pattern of all virtue, because he did not conform to all the traditional ceremonial imposed by the Jewish Elders. All parties and classes are now so well instructed on these subjects, that they judge a "righteous judgment." Jesus now is, and has been for many centuries, considered—the great "holy, harmless and undefiled" high-priest of our profession—as "tempted in all points like as we are, and yet without sin."

No one now doubts the purity of that devotion, which claimed no affinity with Jewish formality. No Christian, who does not feel that his profession derives dignity from the perfect rectitude, and simple and unostentatious piety of the great author and founder of his religion. Instead of being regarded as the violator of all the forms of religion—our Saviour is now viewed, as instituting its only true principles—and as illustrating all its practical requirements. Instead of opposing the truth—its only advocate—instead of discouraging its propagation, he commands its publication in every land, and to every member of the family of man. Instead of infringing upon the sanctity of the Sabbath, as reviving the spirit of its primitive institution; and instead of passing it as a period of solemn sanctity, appropriating it to purposes of social and moral improvement, and the increase of the funds of human happiness by acts of mercy and benevolence.

Thus men have ceased to judge "according to the appearance" in relation to Christ; and in compliance with the injunction of the text—"Judge righteous judgment."

Every age however, is generally distinguished by peculiar religious traits, a deviation from which, is considered a mark of irreligion. And this remark has unfortunately found an application to the Christian church, in a remarkable degree. At one time, to have expressed a doubt of the moral propriety and evangelical efficacy of the crusades, would probably have called forth upon a people, the miseries of an interdict—and upon an individual, the terrors of excommunication.

The reason is obvious—the dignitaries of the church were engaged in the enterprise, and the multitude who generally judge from appearances, took it for granted, that it was an act of piety to God, and would call down the special benediction of heaven. But reason and experience ultimately produced a change of opinion—and men were left to wonder at the infatuation which had drenched Palestine in blood, and filled Europe with wretchedness and grief.

At another time, the distinguishing marks of great devotion to the church, consisted in the granting and receiving of indulgences. We are well apprised of the odium which was cast upon Luther and his co-workers, for their opposition to these measures. They were denounced as the enemies of God, of religion and the church, branded as the most lawless schis-

matics, and expelled from the pale of the faithful. Their protectors afforded them aid, at the hazard of expulsion from the pale of the church, and at the peril of the sword.

Yet this manful resistance to a popular measure, sanctioned by the holy name of religion, was the foundation of what we proudly call—THE REFORMATION. What Protestant now judges of the labors and declamation of Tetzel as the mass of Christians then judged? Who among the many millions that have claimed the benefits of the doctrine of the reformation, that now regards the little band of sturdy reformers against the encroachments of clerical power, as impious and daring infidels? Who is not rather vain of his doctrinal affinity to these men—while he feels that human nature was ennobled and christianity rescued from the pollutions of imposture, by their integrity and persevering zeal.

Nothing need be said of the various peculiarities which have distinguished ages and sects since the reformation: it may suffice to notice those of our own times. At this time in our own country, we have several prominent subjects commonly judged to be indications of uncommon piety, and zeal for religion. And indeed, were appearances the exclusive criterion of judgment, it might be presumed with great probability, that the votaries of modern zeal are greatly concerned for the honor of God and the interests of his religion.

One of the most prominent subjects which engages the attention of the religious public, is the—"Bible Society."—The ostensible object of this institution, is the gratuitous supply of all the poor and destitute families of our land, with the most precious of all books—the Bible.—For the attainment of this desirable object, appeals are constantly made to the public charity, and extensive funds are annually appropriated for its accomplishment. The philanthropist is called to contemplate the situation of the obscure cottager, destitute of the bible, and of course, without the word of life—to view the abodes of poverty, where the scanty pittance procured by vigilance and care is swallowed up in supplying the indispensable necessities of life—and the haunts of ignorance and vice are opened to his inspection, that he may feel the importance of giving the means of reformation and peace.

In such a cause, what heart feels not in distresses of poverty, and ignorance, and vice? And who that feels for human woe, that can withhold the charity which would give relief? That charity—which aims at higher benefits than other wants can demand—and which would by imparting the instructions of truth, bless its objects with resignation and peace in time, and the fruition of immaculate bliss in eternity.

It should not therefore be matter of surprise, that those who do not become members of such a society, and who will not aid its objects with their means, should be regarded as wanting in religion. Appearances indicate this, and those who judge from no other considerations, will vent their convictions in abuse and vituperation.

Another prominent establishment, to the promotion of which the zeal of several sects has been earnestly directed, is the "Missionary Society." The avowed object of this society, is the dispensation of the gospel to those who are not favored with the ministrations of the word; and especially the conversion of the Heathen. Now every Christian wishes the propagation of the gospel—he would see the scattered remnant of Israel gathered into the fold of the "shepherd and bishop of souls;" and learn with the most sincere pleasure, that paganism was no more. And desiring all this, how can he withhold both his countenance, and his support from a society, whose professed object is the attainment of his most ardent wishes? Can it be matter of surprise, that those who thus stand back from the support of a popular religious measure, should be branded as cold hearted and irreligious? Appearances are certain against them, and they must expect the obloquy and reproach of those who judge from no other considerations.

But in this age of zeal and enterprise, we may not suppose that community will rest satisfied with only two objects of exertion. And accordingly, we find the attention of the public mind directed to "the sanctification of the Sabbath."

It was never doubted, that the Jews were required under severe penalties to "keep the Sabbath holy." Nor questioned by Christians in general, that the observance of a day of rest, religious worship and social and moral improvement was both useful and proper.

Besides this, there is the appearance of irreligion in disregarding the religious feelings of others, and he who does not, will learn that to do so, is the way to incur the weight of the heaviest indignation. He will be regarded as a violator of heaven's own law—a transgressor of the civil institutions of his country—a disturber of the public peace, and an enemy to social order and religious decorum. And appearances will justify every epithet and indignity which zeal, provoked, can accumulate or employ, to heap infamy and contempt upon the head of the offender.

Nor does the spirit of our country rest with these labors. The curse of domes-

tic and social life—the deadly bane of private happiness and public morals, has called into exercise the warmest efforts of every philanthropic mind. And we have parent and subordinate "Temperance Societies," for the suppression of drunkenness.

There cannot be a sober man and a well-wisher of his kindred race, who does not wish this evil expelled from the abodes of men. How then, can any man who wishes to retain a reputation for temperance, refrain from becoming a member, or withhold his mite from the fund of the society? Will it not be urged, that his example will be construed by the intemperate into a patronage of the crime? And will not appearances authorize the judgment, that though a sober man, he is the friend of drunkenness and vice?

Strong and impressive as are the appearances of these respective societies in their separate capacities, they are much more so, when wrought into one mighty amalgamation—where zeal and popular effort concentrate their objects and operations in bearing down opposition and frowning into contempt the voice of admonition and remonstrance. For it will then be asked—Do you not wish the Bible should be given to all the destitute? Do you not desire the universal spread of the gospel? Would you not see the sanctuary the exclusive resort of men on the Sabbath?—Would you not rejoice that intemperance was expunged from the catalogue of human vices? Every Christian—every friend of truth and virtue will answer, yes. Then it will be further inquired—are you a member of any of these societies—a contributor to their funds? Let it be supposed you are not—and that your answer is, no. Will it not be inferred that your motives are perverse—that your profession is an empty name, and that your morality is at least problematical? And all this will be inferred, merely because the aspect of the religious world bears a peculiar character, and not from any particular act of yours. It is rather because you do not act as others do, that appearances will be urged against you. In this manner the Jews judged of our Saviour, and in this way the mass of professors now judge.

But let us endeavor to form a righteous judgment—not merely of the past, but of the present; and for this purpose we will briefly review the operations of these boasted institutions.

The "Bible Society" has existed several years, and has constantly avowed the same object—the supply of all the poor and destitute. This object is still urged, when it is notorious, that the society has more—many more Bibles on hand, than would supply every destitute family.—Why then, if this be the object, is it not done.

This single fact, if there were no other, should render men cautious of appearances, and gives reason to suspect that a righteous judgment would set it down as a temporal monopoly rather than a charitable institution.

The "Missionary Society" has done nothing among the natives of our own country—but secure more or less of their property and lands. Besides, it is notoriously a sectarian institution, and no reason can be given why one sect should be called upon to support another abroad, sooner than at home. Much therefore as we wish the Bible given to the poor, and the gospel preached to all people, there seems at present little prospect of either, through the instrumentality of these societies. And notwithstanding appearances, a man may be neither an infidel, nor wanting in the spirit of religion, merely because he rejects their pretensions and judges from facts.

The "sanctification of the Sabbath" is no new theme. But its particular advocates know that three centuries passed away, before the first day of the week obtained the name of Sabbath. They know that Jesus said nothing of changing the season of holy time and sacred rest from the seventh, to the first day of the week. They know, that neither he, nor his apostles intimated the necessity of such a change, when the Christians might be in circumstances to enforce it. And much as all desire to see the season of worship observed by all—and the resurrection of Jesus commemorated by all—still a righteous judgment would forbid the perversion of even holy time to the purposes of a party.

"Temperance Societies" are of recent origin, and there can be no doubt that the state of the community required some great and persevering efforts to arouse the public mind to the importance of the subject. But why are extensive funds required for suppressing intemperance?—Why is Legislative aid required to constitute such a society a corporate body? Is temperance to be promoted by co-partnership in permanent funds?—Why on these principles are we not favored with truth-telling societies?—with associations for the promotion of equity, and the suppression of theft?

These suggestions are made, in order, if possible, to prevent hasty and injudicious judgments from mere appearances; and not with a view to cast a reflection on the honest motives of any man or set of men. But facts should always take precedence of appearance, however imposing. God speed all the ways and means founded in

propriety and truth, for the promotion of order, peace and virtue among men. And may his guidance direct us in the way of duty, his spirit sustain us in its faithful performance, and enable us in all things, but especially in those of religion—to "judge righteous judgment." AMEN.

## Worse and Worse.

We have frequently thought, and sometimes said, that the orthodox eventually would call on the people to give up the property they possess in it. Such unbounded avarice as manifested we knew could not, satisfied with any thing less than the. Accustomed, however, as we have been to contemplate the wickedness of this class, we were not prepared to hear them make their most exorbitant demands until some future time. They have, alas! outdone even our fears; and if any man, after reading the extracts below, can doubt that money is their sole object, and that they are governed by an avarice which knows no limits, he must be blind, and deaf, and dull of comprehension. We shall make no farther remarks, but give the following extracts, taken from the columns of the Methodist Journal of the city of New York:—

"Never come before God with pretended prayer for the extension of that kingdom, until you have exerted yourself, and done something worthy the object you profess to desire. Pay more than your shilling, or dollar, or ten dollars, if able. Sell that farm, or house, or mortgage, or that bank stock, to some poor deluded fanatic, who is determined to have his portion of this world, and put the means into the Lord's treasury; and then go and pray for a blessing, and pray God to convert the heathen."

Here comes the call for "ALL YOUR LIVING."

"O, ye, poor and destitute, and dependant! do you want to become rich, heirs of God and joint heirs with Jesus Christ to a kingdom in the skies? Then, in humble faith, follow the directions of your Lord and Master. Do you wish to know how you may give more than the rich, who, perhaps, give their thousands and their tens of thousands? I will tell you; give your mite, though it may be all your living, for the rich give only of their abundance, and do not give all their living. Give more than they all. Have the poor, then an opportunity as well as the rich, through the exercise of that faith which works by love, of obtaining a preeminent seat at God's right hand? Yes they have."

The clergy of the established Church in England, are satisfied with a TENTH; but the clergy of the would-be established Church in the United States of America, for "ALL YOUR LIVING." They promise you a "kingdom in the skies," and "a pre-eminent seat at God's right hand," if you will give "ALL YOUR LIVING."—Trumpet.

## THE DRUNKARD.

I got married; for woman, affectionate woman will see no fault in him she loves. He will soon reform. He loves me too well to make me unhappy; he knows I shall not like it. He promises to abstain. Ah, deceived woman! Love may be stronger than death, but the power of the cup is stronger than both! What! A drinking man; a man that can drink five glasses of brandy a day with pleasure is not far from that point when he will sacrifice health, wealth, pride, patriotism, reputation, love, life, every thing for that damnable thirst. I loved my wife as much as man could; I was as sensitive to honor and reputation as any, but I tell you I could, when the habit of drinking was thoroughly formed, (which was before I was aware,) have sacrificed any thing.—I have often come home and found my wife weeping in silence—a silence that at first used to gore my soul—but liquor soon hardened every thing that looked like tenderness. She has told me the children wanted clothes, but "curse the children," said I, "I want my drink and will have it." One night I stayed till two o'clock at the tavern playing cards, and who should come in at the dread hour of night but my wife, with her infant in her arms! My God! if my blood didn't run cold and curdle at my heart! Is this woman? Is this my wife? I exclaimed. Never before did I realize the full power of female virtue. My profane companions and myself were perfectly abashed. I cursed her, and told her with severe threats to go home. "No that I will not," said she, rising in the dignity of injured innocence, though with a trepidation that shook her frame like the aspen, and holding her trembling infant out to me, "this is your child, and I will not stir one step from this spot till you take it and go home with me." She then turned to my companions; and upbraided them as my destroyers, in a strain of invective that made them cower like so many disarmed assassins before the messenger of retributive justice.

An impression made on one part of the body, will produce a nervous affection elsewhere. A disease in the liver produces a pain in the right shoulder. A disease in the heart produces a pain in the back.



## THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDINER, FRIDAY, JUNE 4.

## THE SEAL, OR PENALTY.

Our Orthodox friends have made the penalty of a refusal to patronize their sectarian Sunday Schools tremendously severe. It is nothing short of endless woe—a terror, however, by the way, which answers their purpose on every occasion. Does a person find it impossible, as an honest man, to subscribe to their contradictory and irrational creed? He is speedily threatened with eternal torments; and if this threat does not make him a hearty believer, tea to one if it does not, at least, have the effect to drive him into their church—a desideratum of the chief importance in their calculations. Does another refuse to submit to their spiritual tyranny? A bull of a score of horses pursues him through life and threatens not to leave him till it has pushed him into the flames of hell. Does one decline to contribute his cash to enable them to build up an ecclesiastical hierarchy in this country? The sovereign terror is brought in, and instantly he is sentenced to everlasting burnings. This threat is used on almost every occasion, and employed for the accomplishment of the smallest purposes. It is so common, however, that it begins to lose its effect upon society.

In order to produce a support of their sectarian series, and to induce children to attend their Sunday Schools, they have at last had resort to the old terror, and now threaten children with "endless woe" if they are not perfectly willing to go to their Schools. In the Christian Mirror of a late date is what is called a Sabbath School Hymn, to be committed to memory by the scholars and sung in school, from which we select the following verse in proof of what we have said.—Peradventure the hymn was written by one particular friend Jonathan Fisher, the poetaster and picture engraver. It sounds so much like that accomplished ballad maker, that we think there is not much hazard in the belief that it came from his canting muse.

"And he who hates the Sabbath School,  
And will not thither go,  
Makes of himself the biggest fool,  
And seals his endless woe."

There is poetry here, such as Young or Watts could never write—none but a Fisher could catch such poet to fare as this. But to be more serious—are not such liberties of denunciation beyond all countenance? Are children to be taught to look upon those who do not attend orthodox Sunday Schools as heirs of hell; as doomed and sent to endless woe? Are such the benefits of Sunday School instruction—to encourage even in the infant mind a spirit of exclusiveness, of pride and intolerance? Where in the name of common sense—where will the impudence of these men end? Are they to be allowed to hold their convenient terrors of "endless woe" over every thing, and by means of it bring even children to submit to their authority and enlist in their ranks? The editor of the Baptist Herald, noticing the profanity of the above quoted verse, observes:

When Robert Rakes first introduced the Sunday School in England for the instruction of poor forsaken children who were running about the streets of London, hungry, ragged and dissolute, had it been intimated that an attendance on these schools would one day result in "eternal woe," would the children have been so ready to attend? But, look ye! in less than quarter of a century, (if memory serves us,) from the origin of Sunday Schools, we have it in "black and white" from one of the most respectable papers in the Presbyterian or Congregational order!

## DEDICATION.

On Thursday last week, the free Meeting-house at Richmond Landing was solemnly dedicated to the worship of Almighty God. The exercises on the occasion were performed in the following order:

1. Voluntary, by the choir.
2. Reading select portions of Scripture, by Mr. Milner, (Baptist) of Bowdoinham.
3. Dedication Prayer, by Mr. Grant, (Baptist) of Litchfield.
4. Anthem.
5. Sermon, by Mr. Heath, (Methodist) of Monmouth, from Mark xi. 17. "Is it not written, My house shall be called of all nations, the house of prayer?"
6. Hymn.
7. Prayer, by Mr. Drew, (Universalist) of Augusta.
8. Anthem.
9. Benediction, by Mr. Farrington, (Methodist) of Bowdoinham.

The day was beautifully pleasant, a large congregation was assembled, and the exercises throughout were performed with good order and marked unanimity. We rejoice when occasions bring together ministers and Christians of various denominations, under circumstances of mutual friendship and conciliation. In the dedication of this house, three denominations who had united in erecting it, were represented by their respective clergymen. Neither in private nor in public was any sentiment expressed by any one of the ministers which was not according to Christian fellowship and social courtesy. They met, and parted, we believe carrying with them personally the most friendly sentiments towards each other.

This house is built on Free principles, each order having a privilege in it according to proprietorship.—The Methodists are the principal owners; the Universalists and Calvinistic Baptists are about equal owners, we believe, of the residue. There is a small Universalist Society in the village where the house stands—which will, in all probability, have some preaching the present summer. The house is a neat building in the gothic style, having a well proportioned cupola. It is calculated to accommodate five hundred people.

After the public exercises, the ministers and other strangers, retired, by invitation to the house of William Gardiner, Esq. and partook of a splendid dinner.

The proprietors of this new house have our wishes that the union in which the building has been commenced and finished may prove lasting and promotive of mutual benefit.

## UNIVERSALIST LITURGY.

We understand that a ministering brother, fully competent to the task, has it in contemplation to prepare and publish a Liturgy, containing forms of service, prayers, &c. for the use of our brethren who are destitute wholly or in part of preaching; to enable them, when met together, to perform suitable religious exercises. It will also be adapted to the use of families and private Christians. We think well of such a work, and though it may have some prejudices to overcome,

we doubt not, when it appears, it will be received with gladness, and be found highly useful. Almost all other denominations have books answering, in a greater or less degree, to the design of this; and the prayers, hymns, &c. which they have collected, have proved a source of aid and consolation to private Christians.—For the want of some such book in our order, we know of many of our friends who have procured and make regular use, in their families, of Brooks' works suited to this want.

## NEW MEETING-HOUSE.

The Universalist Society in Westbrook, (Me.) we understand have contracted for the building of a Meeting-house, the materials of which are now being collected. It is to be completed this summer.

## EARNINGS.

To see what industry will do, we quote the following account of the earnings of young men whom the American Education Society is assisting, to enable them to become Calvinistic ministers, from the Report of the Society, made in New-York on the 13th ult.

"The average amount earned the last year by 372 young men, who reported the fruits of their various exertions, is something over twenty-eight dollars each."

These must be "working men" of the sturdiest kind, to earn in the course of one year the enormous sum of twenty-eight dollars each. Why, this is almost enough to purchase two rifle shirts and a watch seal. The author of the Report speaks of their industry in such terms as warrants the belief that he thought they had done great things—almost worked themselves to death. The truth is, these "young men" are in ninety nine cases out of a hundred, too lazy or too proud to work; and this, we opine, is the reason why they put themselves under the charity of the Society, designing to get their living without descending to the painful and humiliating business of actual labor.

## CANDID SENTIMENTS.

Last week we copied an article from the Baptist Herald, on the subject of the Waldoboro' difficulties. This week, it gives us renewed pleasure, to present the reader with the following extract from another article in the Herald of last week on the same subject. There are so few editors who are as honest and independent as the editor of the Herald, that when one is found he is entitled to particular praise. There is, as far as we can ascertain, but one opinion among intelligent and impartial men as to the course taken by the orthodox in W. in this business, and that is mainly accordant with that of the Herald.

Would it not have been far more advantageous to the cause of Christ—would it not have prevented great reproach (to say nothing about the contention for the right to occupy the house during the hours for public worship) had Mr. Mitchell quietly withdrawn with his bible class, which is represented to be small, to a private house?—Does he expect to win his Universalist hearers to his creed by such a spirit of resistance as has been manifested to them and to the world? Do those congregational brethren at Waldoboro' know what manner of spirit they are of? If not let them compare their conduct with the precept of Christ—"If any man sue thee at the law and take away thy coat, let him have thy cloak also." We know that a

follow this precept literally; but where is the individual who has truly followed Christ and ultimately suffered loss thereby? How much more favorable to the congregational society would probably have been the result, had they at first relinquished to the Universalists even much more than might have appeared to be their right? Suppose they had spoken to the Universalists in the spirit of Abraham to Lot—Let there be no strife between us. Rather than contend for this house to worship in, we will turn either or thither to some other place, peradventure it be to a barn.—This Christ-like conduct would have conciliated the opposite party, and in a short time, instead of losing their house, the congregational society would have had all their interest therein restored to them, and without much doubt the Universalists would have met with them and never perhaps have again named their separate interest in the house.

It is not on account of the justice which the Herald seems willing to do towards us and our religious friends, that we are induced to speak well of that paper. In his religious sentiments we know that the editor of the Herald differs widely from ourselves; but we have so often seen the evidences of his high and honorable feelings, that we do freely recommend his paper as one of the most independent and high minded publications with which we are acquainted. Honest and independent men at the press are much needed—when they appear, their honesty and independence should not prove their injury;—they should be encouraged and sustained by all honorable men, however, in some respects, their views may differ from their patrons. A servile press is a curse to the country.

## OPEN AVOWAL.

At the late religious Anniversaries in New York, it has been openly avowed that it is the design of the orthodox in the U. S. to unite Church and State in this Republic. Hitherto they have strictly denied—or rather their papers have—that they entertained such a design; but finding that their denials will not avail them any thing, and that the public have penetrated into their purposes, they now throw off the disguise and in a public anniversary meeting confess that they are engaged in endeavouring to establish an ecclesiastical hierarchy in this country. We rejoice that they have done so—they have fulfilled what we have been satisfied they would have to acknowledge at last.

In a late number of the New York Daily Sentinel, (we find the article copied into the last Religious Inquirer,) appears a communication under the signature of "Phillipi," containing a statement of what the writer heard professed in the Middle Dutch Church in New York, the house where the Bible, Tract, and other National Societies held their Anniversary meetings a week or two since. The editor of the Sentinel prefaces his communication by saying, "The author of the following communication has furnished us with his name.—He is willing at any time to attest to the truth of what he states." We have not room for the whole article, and can copy only the gist of his communication. After describing a distinguished speaker on the occasion, who was pleading for the patronage of the Missionary, Tract and other Societies, he says:

"Turning to the President of the meeting, with much earnestness and solemnity, he asked—'Why they should not meet the charge' (that of attempting the union of Church and State in this country.) 'Openly, and at once avow their real sentiments and intentions.'"

He then continued in these precise words: **WE ARE ENDEAVOURING TO UNITE CHURCH AND STATE IN THIS REPUBLIC!**" He laid the emphasis upon the word "ARE," which was the correct reading, for it leaves not even the shadow of a doubt as to the true meaning of the very patriotic and charitable speaker.

The writer concludes his communication as follows: "Let it [the avowal] be distributed upon the untiring wings of the Press over the immense territory of our free, favored and glorious country—let every citizen who loves the glory and happiness of that country, instruct his children how best to prevent its downfall, by opposing the machinations of designing sectarians—of uncharitable bigots—and thus prevent an union of Church and State."

So say we.

## WALDOBORO' MEETING-HOUSE.

We learn from Wiscasset, that during the session of the Supreme Court in that town last week, the Pratorian guard of Mr. Mitchell's friends appeared before the Grand Jury of Lincoln county with a complaint against Rev. J. B. Pitkin, Gen. D. McCobb, Dr. J. Manning, J. R. Groton, Esq. and several other members of the Universalist Society in Waldoboro', for having disturbed the public worship, or rather bible class, of Mr. Mitchell a few Sundays since. The complaint was treated with the contempt which it merited—the Jury refusing to find a bill against the gentlemen complained of. The prosecutors should learn, that while "we live under a government of Laws," those laws are not such as to give them the exclusive right to the property of others. In making this complaint, they have shown their principles. They would, it seems, have such laws as would punish those of their fellow citizens who refuse to yield to their sectarian demands.

The refusal of the jury to give them a bill of indictment against the Universalists, has not, we suspect, been without profit to them. For we learn, that on the last Sunday, when Mr. St. Clair had an appointment to preach in the house, instead of fulfilling a previous threat "to pitch him out of the house," he was allowed, at the close of Mr. Mitchell's exercises, to proceed with his meeting. His afternoon meeting did not take place till five o'clock, when, finding the pulpit door locked, it was taken from the hinges, and Mr. St. Clair was introduced into it, where he delivered a discourse to a large congregation.

An appointment of a Universalist meeting in the Meeting-house is made for next Sabbath.

## ZION'S ADVOCATE.

"The editor of the Gardiner Intelligencer has not yet been able to show any rational sense in which a change from sin to holiness could be called a resurrection to 'damnation.'"

So says the editor of Zion's Advocate of last week. We see no relevancy, in this declaration, to the question at issue between himself and us. Did he ever ask us to show how a change from sin to holiness could be called a resurrection to damnation? No. Did we ever say that such a change could be called a resurrection to damnation, or attempt to show either directly or indirectly that such is the fact. No—by no means. But we did ask him to examine John v. 24—26 in connection, and noticing certain facts which we brought to his notice, to consider the resurrection there mentioned, as "a change of character and condition among the living," rather than an event after death. This he has not done—and thus we despair of ever seeing him do. With more relevancy to the question we can say of him,

The editor of the Portland Advocate has not yet been able to show any rational sense in which our Saviour could declare that the resurrection he speaks of "now is" and yet that it will not take place till the end of time.

We are not disposed to use levity on this subject; but really, it seems to us that the disposition which the editor of the Advocate has manifested to equivocate and escape the question is hardly entitled to a serious compliment from any one.

## MEETINGS OF ASSOCIATIONS, &amp;c.

THE MAINE CONVENTION OF UNIVERSALISTS will be in annual Session at Norway on Wednesday and Thursday, the 30th of June inst. and the 1st of July next. The Council will meet and be organized on the evening of Tuesday the 29th. Ministers and Delegates particularly, it is hoped, will be punctual in their attendance.

THE SOUTHERN ASSOCIATION OF UNIVERSALISTS will meet in Berlin, (Conn.) on Wednesday and Thursday next.

The "Central Association of Universalists" was to have met in Sagunto, N. Y. on Wednesday and Thursday last.

The "Green Mountain Association of Universalists" held its annual Session in Bernard, Vt. on the same days.

The "Universalist Convention of the State of New York" met in Utica on the 12th ult. B. G. C. Pierson was chosen Moderator, and B. S. R. Smith, Clerk. Br. John Freeman was ordained, and Br. W. Ballard was licensed to preach.

## ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

## SHORT SERMONS—NO. 19.

TEXT.—"The wages of sin is death."—Rom. vi. 23. Many professed Christians think the death which is the wages of sin, must be eternal.—They say, that because God is infinite, sin must be infinite, therefore sin deserves endless misery. This misery they call eternal death. Hence, according to this opinion, the first sin committed by a child merits the pains of hell as long as God lives. Such is supposed to be the penalty of God's law.—The least aggravated offence exposes the sinner to eternal woe, and every additional sin increases the cord formed of endless lines, until the silken threads become cables: and thus they imagine, the pains of hell will be of different degrees, in different persons, and continue to increase forever. Such is what is called orthodoxy, or the true faith.

Now to show that this opinion is not correct, I will appeal to the Bible. The first sin, all allow, was committed by Eve, the second by Adam; and God threatened them with death. Yea, in the day they ate of the forbidden fruit, they should surely die. Now, to the question, what death, did God threaten? If it was eternal death, and God was true to his word, then the first parents of mankind are doomed to it, and must always suffer it. If God could threaten the first parents, who are supposed to be created holy, and not execute the threat, then he may not

execute the threatening denounced upon their children, who are supposed to be made with unholiness. But can God be true, and not execute his word? No. If God is such a being, he is not to be feared nor trusted. For if he will fail to punish the offender, he may fail to reward the obedient. But if God threatens any of mankind with eternal misery for sin, then all mankind will be always miserable, for all have sinned, and God will not lie. Whoever, therefore, hopes that our first parents will be saved, through Christ the promised seed, must admit that God never threatened them with eternal death. Thence, we have no proof from the bible that God threatens any of mankind with eternal death, for all are sentenced to the same death. The soul that sinneth it shall die.

On the supposition God threatened eternal death to any of mankind, no one of the human family could be saved, for there could be no room for salvation after the threatening was executed.

But if temporal or moral death were threatened, God might prove true, and execute the threatening and leave room to give life, salvation, and glory afterwards.

Adam died a moral death the day he transgressed. This appears from his tormenting fear, guilt, and nakedness. And he, likewise, became subject to temporal death, or the death of his body, so as to lose the enjoyment of animal happiness as well as happiness of mind. So have all his offspring.

But by the gospel life and immortality are brought to light. This life began to spring up in the dead heart of the offenders, when the first promise was made. So that moral life or the life of faith might begin in them before mortal life departed from them. They began to live anew to God before temporal death was executed on them. Their being made mortal, or dependant creatures, was no reason why they should suffer and die, and return to dust. God could as easily have preserved them that they should never see death, as to preserve them to be seventy, or seven hundred years old.

The expression eternal death, I think, is not found in the Bible, yet many people are fond of using it, as though they were not satisfied with the words which God has dictated by his holy spirit. Such people seem to think they can mend the Bible, as though God had not spoken right. Yet these same people will often plead the importance of mending the Bible.

Paul adds to our text. After saying, the wages of sin is death, he says, but the gift of God is eternal life, through Jesus Christ our Lord. God now gives the life of faith to the true Christian. He will give immortal life in the resurrection state, and eternal life when the whole man is made pure, spiritual and glorious.

## Improvement.

1. What shall be thought of those who will represent sin as an infinite evil, and meriting eternal damnation, and yet dare every day to commit some sin, which is a transgression of God's law; yea, will confess, that even in their religious duties, they will venture to sin in such a manner as to deserve the wrath of Almighty God forever. Are they sincere, or are they deceived creatures? Those who make this confession commonly hope that God will not be strict to mark iniquity against them. Though they are very sinful, yet as they confess it, though they do not forsake it, they hope their infinite crimes will not involve them in endless misery. They commonly comfort themselves with the idea that an infinite God died to make an infinite satisfaction, therefore, their belief in such a mysterious doctrine proves them to be the heirs of eternal life.

2. It is worthy remark that God came to our first Parents, and gave them an absolute promise of eternal life, while they were in a state of sin, condemnation and death. The promise, that the seed of the woman should bruise the serpent's head, was not conditional. God did not propose any thing for them to do in order to be saved, or in order to his fulfilling his purpose to give a Saviour, who should destroy sin and death.

The promise first made to fallen man contained all the good that God can or will ever bestow upon any of the human family. A promised seed of the woman, was the seed of Abraham, which Paul says was Christ.—And in him are hid all the treasures of wisdom and love. And as God has given his beloved Son for us all, Paul argues, that with him also, he will freely give us all things.

3. If mankind hear and believe this good news of salvation, they will begin to find peace and rest to their souls. But if they are ignorant, or unbelieving, like the Jews they may have a zeal for God, and go about to establish their own righteousness, yet they are condemned already and the fear of God's wrath abideth on them.

4. All the miseries of this life and death are the proper deserts of sin. These every one experiences who knowingly transgresses the divine law, or fears to die.

But many afflictions which fall to the lot of mankind are not, properly speaking, expressions of God's displeasure, but of his fatherly chastenings, sent in love to work out for them a far more exceeding and eternal weight of glory.

When troubles come upon us, it will be natural to enquire why the Lord thus grieves us? If we do not find that we have committed some sin, or neglected some duty, we may conclude the Lord is training us into a conformity to his Son, by making us, as he did him, perfect through sufferings.

5. The consideration that only a finite nature suffered on the cross to take away the sin of the world, shows us that the wages of sin is only temporal, not eternal death. And the eternal life which comes to sinful men through Jesus Christ, is not of man's works or deserving, but the gift of God. Thence to him be the glory forever. Amen. S.

[For the Christian Intelligencer.]

## THE SCRIPTURES—NO. 8.

Besides, the history of events which took place in past ages of the world, the scriptures also contain a history of many communications made from God to mankind, by which, in consideration of the incapacity of the human mind to learn the truths there communicated, in an ordinary manner, he revealed them extraordinarily. These extraordinary communications are the morality, the prophecies and the doctrines contained in the bible, and which we are there assured came extraordinarily from God. We do not deny that there are many doctrines and much of the morality contained in the Bible which would have been learned by man without any express revelation, the truth of

which would have been probable; but to make them certain they would require confirmation. The learned among the heathen arrived at the knowledge of many revealed truths, but they always needed that confirmation which is given in the scriptures, to make them an anchor to the soul; and for want of which they were drawn about by every wind of doctrine, and then morality had no immutable standard.

The acknowledged probity and virtue of those men who have communicated these things to the world, are a sufficient warrant that they have not imposed their dogmas upon us, falsely pretending to a divine sanction. All the prophets from Moses to Malachi were men whose veracity was acknowledged by their nation. It is true that when the truths they declared were contrary to prevailing opinion, they were persecuted as impostors; but as soon as prejudice subsided, and interest no longer opposed, their memories were honored, the injustice done them acknowledged, and their opinions invoked as authority even by opposing sects. And so also it has been with respect to Jesus and his apostles.

Had they not been men of strict probity and virtue, they would have purchased life by keeping back those truths which exposed them to martyrdom. Had they not lived under the constant influence of a holy spirit they could have obtained freedom and riches, and honor by flattering the pride of kings, and confirming the dogmas of an ambitious priesthood. There can be no greater proof of moral uprightness, than that which is afforded by men who are ready to sacrifice all their worldly possessions, their freedom and their life, by their adherence to what they believe to be truth, and in the practice of what they conceive to be their duty. Such men were Moses and the prophets, and such men were Jesus and his apostles. And to believe that they were deceivers and impostors, manifests more credulity than to believe all the legends of Popery.

The doctrines which they have taught us, harmonize with the best feelings of the human heart, meet the moral wants of mankind, and are consistent with the most refined philosophy. The prophecies have been remarkably fulfilled; and that their morality is divine, and from him from whom cometh every good and perfect gift, is capable of demonstration.

The whole morality of the Bible may be resolved into one great and eternal principle, universal, perfect benevolence. And we would remark before we close this number, that this single mark is enough to prove its divine origin. For this is characteristic of every thing which comes from God. Every thing which comes from him comes marked with a perfect benevolence of design. In no one work of God can an evil design be detected. Whatever evils may have necessarily grown out of God's works, they were never designed for evil. And this is universally true, and is true of the morality of the Bible; and as it agrees with every visible work of God in its benevolent design, this in itself is a most convincing evidence of its divine origin. It demands perfect benevolence as the only means of perfect happiness, and refers us to the perfect benevolence of its author, as an evidence that it will confer perfect happiness. It requires that we love one another as perfectly as God loves us, in order that we may be as happy as he wills that we should be. And assures us that the only way in which we can be happy here or hereafter is by partaking of that benevolent spirit which actuates our Father in heaven. God himself could not be happy were he not benevolent. And as the morality of the scriptures requires us to be benevolent and holy like God, to be happy like God; we want no stronger proof that those who communicated these great principles of morality to the world spoke and wrote as they were moved by the holy spirit of God. J. W. H.

[For the Christian Intelligencer.]

## "FALSE BRETHREN."

In a late article I pointed out some of the "benefits of persecution." In this I design, by way of contrast, to show some of the evils of "false brethren." Hypocrites are ever a scourge to the Society in which they are found. They are like water in a ship's hold, which is neither valuable as cargo or ballast—rendering the ship unmanageable, and operating with its whole weight in causing it to sink. False brethren were early found in the Christian Church, though few inducements to hypocrisy were then held out. St. Paul mentions them as spying out the liberty which Christians had in Christ, preaching the gospel out of strife, and causing the perils to which he was exposed. When Christianity became more popular, especially when it formed an alliance with civil government, and was made the path to honour and preferment, multitudes embraced it for their own personal aggrandizement; and thus, even to the present time, the Church has been encumbered with the dead weight of false brethren. This is the greatest evil that the religion of Jesus has ever suffered. It is in fact, the only means by which it can be assailed with even partial success.

The most bitter enemies of Christ could not so much as arrest him, till one of his disciples became a traitor. In every age of the Church Christians have been betrayed to their persecutors by false brethren; and to them should be attributed all the cruelty and bloodshed which have brought disgrace on the Christian name. Infidelity could never have obtained the ascendancy in France, had not the professed followers of Christ corrupted the simplicity of the gospel, and acted unworthily the name they had assumed. And at the present day opposition to the religion of Jesus would be wholly unsuccessful, were it not for the fact that false brethren are still found among the followers of Christ. Without the aid of this, all other opposition is fruitless, or rather promotes the cause it is intended to overthrow, the shafts of infidelity are harmless, and the rage of its enemies is instrumental in making the light of the gospel with more effulgence shine.

In view of these facts, how all important it is that every person who adopts the Christian name should countenance nothing which may in the least tend to wound the cause of Christ. How cautious should Christians be to avoid even the appearance of evil. They should consider the blessings of Christianity as an invaluable treasure committed to their hands, for which they are individually responsible, and that on them, in proportion to the sphere of their influence, depends the success of the gospel. This reflection should induce every one who has any regard for religion to let his light steadily shine before all; and to this end, permit me to allude to



but to  
the con-  
tained  
wished  
inform-  
make  
want  
every  
and no

due of  
these  
arrant  
as up-  
reason.  
I were  
ed by  
truths  
trailing  
postors;  
inter-  
now  
thor-  
it has.  
castles.  
prob-  
passed,  
ch ex-  
a holy  
side of  
an-  
center  
which  
crifice  
ed on  
what  
netics  
Such  
ach and  
to im-  
elieve

his, as  
the lu-  
kind, in  
fined  
en re-  
city is  
a even-  
mon-  
ny he  
ciple,  
ed we  
uher,  
his in-  
tie of  
Every  
arked  
in na-  
de-  
sari-  
neces-  
silly  
Bible;  
rk of  
is ori-  
the of-  
fers  
flap-  
ther  
we  
ould  
y in  
after  
him-  
im-  
vours  
like  
to  
not  
ated  
the  
l.

the  
sign, the  
are  
they  
lip's  
o or  
ble,  
us-  
sarily  
out,  
the  
ch-  
the  
then  
val-  
our  
for  
us,  
has  
of  
that  
It  
be

ould,  
dis-  
to  
ndly  
ely  
uld  
in  
of  
pel,  
as-  
on-  
ally  
olly  
fol-  
ol-  
ro-  
r-  
and  
cul-  
ant  
is-  
ck-  
of  
be-  
y-  
ry-  
to  
re-  
id-  
e-  
ta

some of the ways in which professed Chris-  
tians now show that they are false brethren.

When a person, after having, by any  
means, made a profession of faith in Christ,  
who said—"swear not at all," descends to the  
use of profane language, he not only dis-  
graces himself, but is wounding the cause of his  
friend. The believer in the infinite impar-  
tial love of God, who is actuated by partial-  
ity, hatred, and revenge, while he knows  
that Christ has commanded us to "love one  
another"—to love our enemies—surely gives  
evidence that he is a false brother. The in-  
dividual who is intemperate in the use of  
strong drink, abusive language, or any of  
those good things given us to be enjoyed,  
but not to be abused, if he makes any pre-  
tension to the Christian name, gives us rea-  
son to fear that all his pretensions are false.  
Indeed, every person who professes to be a  
Christian, and still practices any act of  
disobedience, may justly be classed among  
false brethren.

As believers in the ultimate holiness and  
happiness of all mankind, the station which  
we occupy is peculiarly important. It is fitly  
represented by a city set on an hill which  
cannot be hid; and many eyes are turned  
toward it from every side. Multitudes af-  
firm that all our light is darkness—that we  
are blind leaders of the blind, and that soon  
we shall all fall into the ditch together.—  
How necessary, then, that our example con-  
form fully to the religion we profess. Trust-  
ing that we shall enjoy happiness in heaven  
by being conformed to the character of God,  
we have the strongest possible reason to in-  
duce us to assimilate ourselves to that stand-  
ard; not only that we may realize the  
satisfaction which it yields, but that we  
may, by our example, lead others to the same  
font of blessings. No person is so obscure  
as not to feel some influence by example.—  
Let ours, therefore, always be in favour of  
pure Christianity. A. F.

## THE CHRONICLE.

"And I catch the manners living as they rise."

GARDINER, FRIDAY, JUNE 4, 1830.

Mr. NATHANIEL MARCH is appointed an Agent  
for this paper. Subscribers in Portsmouth and vicinity  
can make payments to him.

Subscribers whose papers are taken at the Ports-  
mouth, N. H. Post Office will be required hereafter to  
pay but one cent postage, instead of 1-2 cents, here-  
tofore exacted; the recent alterations in the post road  
from this place to Portsmouth, having reduced the dis-  
tance to less than 100 miles.

IMPROVEMENTS.—A part of the road from Port-  
land to Newburyport has been proverbial for its crook-  
edness, and some of it, for its lack of smoothness. It may  
not be known to all who have occasion to travel that  
way, that recent improvements have done much to-  
wards verifying an old prophecy. On this road at least,  
the crooked has been made quite straight, the rough  
places smoothed, and if the hills have not been entirely  
removed, they are either so much reduced, or altogether  
avoided, as to render the whole route one of the  
easiest to travel in the country. The improvements  
have shortened the road about 7 miles. Formerly it  
was 76 miles, now it is but 69 from Portland to New-  
buryport. There is much room for similar improve-  
ments between this town and Portland. The road  
might easily be shortened 3 or 4 miles and the worst  
hills be avoided by the process. From the serpentine  
course of the road between Newburyport and Salem,  
we should suppose not a little might be gained by a  
straightening process there. To say that that road is  
"as crooked as a ram's horn," would be to libel that  
animal, for it is in reality more crooked than any thing  
else on the face of the earth.

Congress was to have adjourned on Monday last.  
From the Washington papers we learn that the  
nomination of Hon. John Randolph, of Virginia, to be  
Envoy Extraordinary and Minister Plenipotentiary  
to Russia; of Ethan Allen Brown, of Ohio, to be Charge  
d'Affaires to Brazil; and of John Hamma, of Ohio, to  
be Charge d'Affaires to Chili, were severally confirm-  
ed by the Senate on Wednesday of last week.

The Summer term of the Supreme Judicial Court  
commenced in August on Tuesday last—present Chief  
Justice Mellen and Justices Weston and Parris.  
At the opening of the Court, which was for the first  
time convened in the new Court House, Judge Mellen  
offered some pertinent remarks suited to the occasion.  
They were in his usual style of classical elegance. His  
charge to the Grand Jury was very able and eloquent,  
giving convincing evidence of the Chief Justice's hearty  
and thorough concern for the moral health and public  
happiness of the State.

The Salem Murder.—Palmer who was apprehend-  
ed in Prospect last week, having disclosed the names of  
two sea Captains of Salem, by the name of Knapp, as  
the persons who hired himself and the Crowninshield  
to murder Mr. White, those persons were immediately  
taken into custody; since which time the elder Knapp  
has made a full confession of all the facts, and will prob-  
ably be used as a witness for the Government in the  
prosecution. It is stated that only one person was  
in the room when Mr. W. was murdered while the others  
watched about the house; Richard Crowninshield  
perpetrated the murder. The object of the villains was  
to destroy Mr. W.'s will. Parts of the dirk, with  
which the stab was inflicted, have been found.

The following article from the Salem Register of the  
29th contains the principal disclosures relating to the  
murder of Mr. White.

## THE MURDER OF CAPT. WHITE.

In this morning's paper we stated that  
two other persons were arrested at Wenham  
on Wednesday night last, as accomplices in  
the murder of Capt. Joseph White. Their  
names are Capt. Joseph J. Knapp, jr. and  
Capt. John Francis Knapp, masters of ves-  
sels. We have since learnt the following  
particulars of the confession of Capt. J. J.  
Knapp, jr. with regard to the late murder,  
and we think their general accuracy may be  
depended on.

Some months since Joseph J. Knapp, jr.,  
who married the grand niece of Capt. White,  
and the daughter of his house-keeper, stated  
a hypothetical case to a lawyer, and from  
him understood that if Capt. White died in-  
testate, his mother in law, as the sole repre-  
sentative of Capt. White's sister, would in-  
herit half the estate—all the other heirs  
at law being representatives of Capt. White's  
brother.

In order to effect this object, Joseph J.  
Knapp, jr. proposed to his brother John F.  
Knapp, to murder Capt. White. His brother

replied, that he would not do it himself, but  
he knew who would—he could get Richard  
Crowninshield, jr.

R. Crowninshield, jr. was employed, for  
that object, by John F. Knapp, at his brother's  
(Joseph J. Knapp) request; and was to  
receive, we understand, \$1000 for accom-  
plishing the object.

On Friday, 2d April, Joseph J. Knapp, jun.,  
went into Capt. White's chamber, and took  
from the iron chest a will which he supposed  
to be Capt. W.'s last will, carried it to Wen-  
ham, and kept it in his possession until he  
heard of Capt. W.'s death, and then destroyed  
it. On the same day he procured the  
will, he unbarricaded the window shutter and  
unscrewed the window, by which Richard  
Crowninshield, jr. entered. Knapp returned  
to Wenham the same day; and did not  
return to Salem again until the murder was  
committed.

The murder was committed by Richard  
Crowninshield, Jr. alone. He alone was in  
the house. It was effected by a dirk, which  
has not been found as reported, and by a  
bludgeon of hickory, curiously made for  
that purpose, with a large head loaded with  
lead.

The murder was committed about 20  
minutes past 10 o'clock.

While the deed was doing, Francis Knapp  
was watching in Brown street, and it was  
him whom Mrs. Bray saw. It was R. Crown-  
inshield, Jr. she saw join him, after the deed  
was accomplished. It was R. Crownin-  
shield, Jr. whom Captain Bray saw run down  
Howard street.—In that street, under the  
steps of the Howard street meeting-house,  
the bludgeon was deposited; and there,  
since the confession, it has been found.—  
Knapp's confession having led to the discov-  
ery of it.

The day after the murder J. F. Knapp and  
R. Crowninshield, Jr. rode up to Wen-  
ham, where Jos. J. Knapp, Jr. gave C. all  
the money he then had, being 100 five-franc  
pieces—at which time Crowninshield stated  
to him the manner in which the deed was  
accomplished.

We understand that Jos. J. Knapp, Jr. ac-  
knowledges himself to be the author of sev-  
eral infamous anonymous letters, which  
have been sent to the Hon. Stephen White  
and the Committee of Vigilance, since the  
murder.

This we believe is the substance of Jo-  
seph J. Knapp, Jr.'s confession, and we do  
not learn that he implicates any other in-  
dividuals but R. Crowninshield and his own  
brother.

The Indian Bill, which provides for the removal  
of the Cherokee Indians to territory west of the Missis-  
sippi, has passed both Houses of Congress, and prob-  
ably, ere this, received the President's signature and  
become a law.

The Maine Conference of the Methodist Episcopal  
Church will commence its session in Portland, on  
Wednesday the 9th inst. It is expected the Rev.  
Bishop Heading will preside.

A Message from the President of the U. S. recent-  
ly communicated to Congress, gives encouragement  
that the Colonial Trade between this country and  
Great Britain will be speedily restored. The arrival  
of the next packets from England is looked for with  
much interest.

The President has refused to sign the Bill passed by  
both Houses of Congress making appropriations for  
the benefit of the Mayville Turnpike Road bill. This  
refusal is thought to be an expression of the Presi-  
dent's opposition to the system of Internal Improve-  
ment—such a conclusion, however, is not a necessary  
one, as we conceive.

West India Trade.—A slip from the New  
York Mercantile Advertiser, dated Saturday  
evening, says:

"It is believed here, that Mr. Ogden, who  
arrived in the Canada, brought despatches from  
our Minister at London, announcing that  
an arrangement had been effected with  
the British Government, relative to the W.  
I. Trade. He must have reached Washing-  
ton Wednesday evening or Thursday morn-  
ing."

Washington, May 25.—The proceedings in  
the case of the impeachment of Judge Peck  
broke in upon the day's business of yester-  
day in both Houses of Congress. Little was  
done in the Senate beyond the hearing of  
Judge Peck's argument and plea, by his coun-  
sel, to the article of impeachment exhibited  
against him by the House of Representa-  
tives. An early day in the next Session was  
then fixed upon for entering upon the trial  
of the impeachment.

A Temple to Flora.—The exhibition of  
Pennsylvania Horticultural Society, at the  
Masonic Hall, in Philadelphia, excites much  
admiration. Among those who daily throng  
the Hall are many of the most distinguished  
and beautiful of the ladies of the city and  
neighborhood. Music, also, adds its attrac-  
tion to the scene.

A letter from Washington, to the editors  
of the Albany Daily Advertiser, says, that  
General Jackson, Mr. Eaton, Secretary of  
War, and Mr. Barry, Postmaster General,  
will visit Albany during the month of June.  
They will thence proceed to the Springs and  
Niagara Falls, and perhaps to New York.

N. Y. Gaz.

Royal Expenses.—A calculation has been  
made of the expenses paid by the nine prin-  
cipal nations of Europe to support their Sov-  
ereigns respectively, including the families of  
each. The gross amount of their expenses  
are stated as follows:—The Emperor of Russia,  
45,000,000; King of France, 22,500,000; Em-  
peror of Austria, 37,500,000; King of Eng-  
land, 25,000,000; Spain, 13,750,000; Prussia,  
10,937,500; Netherlands, 6,400,000; Naples,  
5,250,000; Portugal, 3,232,500.

The ladies who are receiving subscriptions  
for the Barker Hill Monument, have receiv-  
ed, through Mrs. Mason, forty dollars, gen-  
erously subscribed by a few ladies in Ports-  
mouth, N. H.

Profitable Investment.—We are informed  
that stock in the Camden and Amboy Rail  
Road, through New Jersey, has been sold at  
\$19 for \$25 paid. The engineers are to be on  
the route by the first of June.

Journal of Com.

## FOREIGN AFFAIRS.

The most important items of foreign news  
furnished by the late arrivals, are the dan-  
gerous state of the British King's health,  
who has had a bilious attack, accompanied  
by an embarrassment in breathing. He was  
free from fever on the 15th of April, accord-  
ing to the bulletin from Doctors Hallford  
and Tierney. The embarrassment of breath-  
ing, in so bulky a body, renders the King's  
situation very alarming—and the condition  
of the Empire of Great-Britain, under the  
reign of his successor (the present Duke of  
Clarence) will, we fear, be equally des-  
perate.

The establishment, in the most formal  
manner, of a Regency in the Island of Terceira,  
by the Marquis de Palmella, under the  
authority of Don Pedro, Emperor of Brazil,  
in the name of the Infant Queen, D. Ana  
Maria de Gloria, against the usurper, Don  
Miguel. This act of the head of the House  
of Braganza, indicates his full intention to  
maintain the rights of his Crown in favor of  
his daughter, since his abdication of the  
throne of Portugal in her favor, two years  
since. The Regency consists of the Mar-  
quis of Palmella, Count Villa Flor, and the  
Right Hon. J. A. Guerreiro. This will prob-  
ably prevent the recognition of Don Miguel  
by the allied Powers as the legitimate King  
of Portugal—since the Emperor of Brazil,  
instead of resuming his right to the throne,  
has confirmed his abdication in favor of his  
daughter. The legitimate Sovereigns, we  
suppose, will acknowledge his rights in this  
particular.—Boston Ev. Gaz.

Latest from England.—The Packet ship  
Napoleon, at New York, has brought Liver-  
pool dates to the 26th April.

The King of England, as will be seen by  
a bulletin of 24th, had somewhat recovered  
from his recent illness. A general illumina-  
tion in honor of his birth day, took place  
throughout London on the 23d. Some ac-  
counts state that the Park and Tower guns  
were fired, while others affirm that the firing  
was postponed to the 9th May, by the King's  
desire. One of the London papers says the  
bells were not rung as extensively as usual,  
in consequence of the King's illness. As Par-  
liament was not in session, there is nothing  
in the papers of special interest, connected  
with political events.

The Russians consider the peace with the  
Porte merely as a truce. The armaments  
continue without relaxation, and notwith-  
standing the account that they are about to  
withdraw behind the Balkan, yet a sufficient  
Russian force is kept at Adrianople to insure  
that city to the Russians.

The French officers who shall distinguish  
themselves against Algiers, are to be re-  
warded by letters of nobility and titles in-  
stead of decorations.

Accounts from Egypt, via Trieste, state  
that the Pacha would co-operate in the re-  
duction of the Barbary States.

It appears, by letters from Madrid, that the  
Court of Spain will be obliged to postpone  
the grand expedition against Mexico. The  
Spanish Government, relying entirely on the  
resources of the Havana, finds now that, ac-  
cording to the report of Don Claudio Pinel-  
los, the Intendant General of Cuba, that Is-  
land will produce only 600,000 Spanish dol-  
lars for the present year, including a forced  
loan levied on the merchants; and it is cal-  
culated that 13 millions of dollars are re-  
quired to defray the expense of an expedition  
of 25,000 men.

The Duke of Brunswick has refused to  
comply with the order of the Diet of Frank-  
fort, that he should make reparation to the  
King of England as Sovereign of Hanover,  
on pain of being temporarily or permanent-  
ly stripped of his dominions; and after de-  
claring it penal for his subjects to obey the  
Confederation, has placed himself at Paris,  
carrying thither the spoils of the Museum  
which belongs to his Duchy. The Diet has  
in consequence directed the bordering States  
of Hesse Cassel and Royal Saxony to enter  
the territory of Brunswick with 600 men,  
unless within three weeks the Duke should  
submit to the decision of the Diet.

A still later arrival from Europe states  
that the King of England's health is improv-  
ing, and that all fears of his immediate de-  
mise are removed.

British Monarchy.—If the King of England  
should die, his brother, William Henry, Duke  
of Clarence, will succeed him. George was  
born Aug. 12, 1762. Of the Duke of Clarence,  
we find the following biography in vol.  
III. of Dr. Lieber's Encyclopaedia America-  
na, just issued from the press of Messrs.  
Carey & Lea, Philadelphia. The heir presum-  
ptive after the Duke of Clarence, is the Prin-  
cess Alexandrina Victoria, born May 24, 1819,  
daughter of the late Duke of Kent.

## Daily Adv.

Clarence, Duke of, William Henry, Prince  
of England, second brother of King George  
IV. born Aug. 21, 1765, was educated for the  
Navy, and passed through all the ranks, but  
received no command. In the House of  
Lords, he constantly opposed the war policy  
of the Minister. Humanity is indebted to  
him for his exertions for the abolition of the  
slave-trade. His union with the opposition  
contributed to the overthrow of Pitt and Ad-  
dington, but he still lived on the best terms  
with the royal family. He was passionately  
attached to the celebrated actress Mrs. Jor-  
don, with whom he was connected many  
years, and had several children by her. She  
died at Bordeaux in 1816. The Duke of  
Clarence conducted Louis XVIII to the coast  
of France in 1814. He married the Princess  
Adelaide, of Saxe Meiningen, July 11, 1818,  
and was desirous of fixing his residence at  
Osnabruck. He lives now with his wife in  
London. In 1827, under Canning's admin-  
istration, the Duke of Clarence was appoint-  
ed Lord High Admiral of England, but he  
retired from that office soon after the Duke  
of Wellington had been made Premier.

Cow Cabbage.—This is the name of a vege-  
table recently introduced into this country.  
It grows from 6 to 12 feet high, and affords  
an abundant supply of green fodder for cattle.  
The stalks live four years. In France they  
are permitted to stand out all winter, but in  
this country they should be defended from the  
frost by a sheaf of straw well secured at  
the top. The N. E. Farmer states that "six-  
ty plants are said to afford sufficient provender  
for a cow a year; and as the side shoots  
only are to be used, it lasts four years with-  
out fresh planting. A square of sixty feet  
will contain 256 plants, four feet apart, or 16  
more than 4 cows require for a year's prov-  
ender, without the aid of any other food."

Loss of Time.—Should the greatest part  
of the people sit down, and draw up a par-  
ticular account of their time, what a shame-  
ful bill would it be? so much extraordinary  
for eating, drinking, and sleeping, beyond  
what nature requires; so much in revelling  
and wantonness; so much for the recovery  
of last night's intemperance; so much in whist  
parties, plays, and balls; so much in paying  
and receiving formal and impertinent visits,  
in idle and foolish prating, in censuring  
and reviling our neighbours; so much in dress-  
ing our bodies, and talking of fashions; and so  
much wasted and lost in doing nothing.

A man appeared at Brooklyn on Wednes-  
day, on his way to the race course, who was  
charged with having stolen a horse in New  
Jersey. A number of persons soon collect-  
ed about him, when he drew and brandished  
a large Spanish knife, threatening vengeance  
to any who should approach him. A vigor-  
ous little fellow clasped him with the inten-  
tion of pinioning his arms, but did not suc-  
ceed entirely, so that the desperado made  
a thrust under his left arm, but fortunately  
only pierced his own coat. He was secured,  
and on being searched there were found on  
him, a brace of pistols, and a black mask,  
with a pair of fierce black whiskers attached.

Newspaper Thief.—A man named Hagar  
was sentenced to pay a fine of three dollars  
thirty-three cents and the costs of prosecu-  
tion, by the Police Court, on Friday last, for  
stealing the Courier from a door in Purchase  
street.—Boston Commentator.

Accidents.—Mr. Joshua Lamb, an aged  
man, died in Troy, N. H. 20th inst. having  
taken a dose of corrosive sublimate, by mis-  
take, for salts. He suffered greatly.—Mr.  
Thos. Kenworthy, aged 22, was drowned in  
Otter Creek, Vt. 13th inst. while rafting logs.  
—In Philadelphia, 21st inst. a girl fell from  
a third story window, while white-washing.  
She was taken to the Hospital, much hurt.  
—Three men, the day after, were over-  
whelmed while finishing a well, by the earth  
caving. One was suffocated, and the others  
drawn out, one so much hurt as to render his  
recovery doubtful.

Lorenzo Dow is preaching at Washington  
City. This anecdote is related of him as a  
well authenticated fact. At the close of a  
religious meeting—he observed that he was  
inclined to matrimony; if any lady of his  
congregation had similar inclinations she was  
requested to rise. A lady, a little advanced  
in life, gave the required intimation. Lorenzo  
visited her—she became his wife, and  
shared her fortune with him.

Massachusetts Legislature.—The Legisla-  
ture met on Wednesday, May 26 Samuel  
Lathrop was chosen President of the Senate,  
Charles Calhoun, Clerk; William B. Cal-  
houn, Speaker of the House, and Pelham  
W. Warren, Clerk. The whole number of  
votes for Governor, was 47,173. Levi Lin-  
coln had 31,908. Counsellors, James Savage,  
Nathan Brooks, Joseph E. Sprague, Be-  
zabai Taft, Jr. James C. Allen, George Hull,  
Aaron Hobart, John Endicott, Russell Free-  
man.

Mail Robbers.—In the Circuit Court of the  
United States, at Philadelphia, on Tuesday  
last, Judge Baldwin delivered a very able  
opinion on the motion for an arrest of judg-  
ment in the cases of Wilson and Porter, the  
mail robbers. But the court overruled the  
motion; and sentence will be pronounced  
upon the unhappy culprits in the sequel of  
the term.

Death by Lightning.—During the thunder  
shower which visited us on Thursday last,  
the house of Mr. John Clark of Northport  
was struck by lightning. The fluid entered  
the top of the house, passed underneath, and  
came out at the kitchen fireplace, where the  
family were assembled, and struck the son of  
Mr. Clark, aged about seven years, while he  
was in the act of kindling a fire, and killed  
him instantly. We understand that the house  
was considerably injured.—Belfast Jour.

Important discovery.—Mr. Gardiner R. Lil-  
bridge, patent Stock Manufacturer, informs  
us that in the course of some experiments  
made in forming an elastic composition for  
Stocks, he has discovered a process by which  
he can actually change the complexion of ne-  
groes to that of the fairest American or Eng-  
lishman. If this be true, the hitherto despised  
sons of Africa, have only to discover a  
method by which they can straighten their  
hair, to equalize them with their masters.  
N. Y. Sentinel.

Imposition.—Pedlars are now swarming  
abroad with silver ware and jewelry finished  
to appear equal to the best kind, and yet of  
so base a quality as to be of little value. Ma-  
ny are imposed upon with such articles, par-  
ticularly spoons and spectacles, which are al-  
lowed so much that they can be afforded at a  
less price than the bare unwrought silver of  
the same weight would cost if made pure.

The Newburyport Herald says: "We learn  
from Portsmouth, that orders were received  
on Saturday from the Navy Department, to  
the commander of the sloop of war Concord,  
to get that vessel in readiness to take Mr. Ran-  
dolph to Russia."

Snow in Europe.—There appears to have  
been a heavy fall of snow in some parts of  
England, Ireland and France about the  
first of April. In Shropshire, Sheffield, and  
other places, it was one or two feet deep.  
Two men had perished, and the severity of  
the weather had a dreadful effect upon the  
sheep.

We learn from the Literary Gazette that  
the two medals, given by the King, and an-  
nually awarded by the Royal Society of  
Literature, have this year been given to  
Hallam, and Washington Irving.

The President has signed the bill reducing  
the duties on tea, coffee and cocoa.

## MARRIED.

In Turner, by Rev. G. Bates. Mr. Abner Jones to  
Miss Ruth Phillips; Mr. Allen Rose, of Greene, to  
Miss Diana Gillett, of Turner.

In Wiscasset, by the same, Mr. Harvey Dillingham to  
Miss Mary H. Johnson.

In Portland, Mr. William Stone, of Newburyport, to  
Miss Matilda P., daughter of Hon. Wm. Chadwick.  
Capt. Joseph L. Churchill to Miss Abigail Merrill.

In Saco, Mr. Samuel H. Parsons to Miss Anna  
Weeks, both of Kennebunk-port.

In Bath, Capt. Ebenezer Brookings to Miss Adeline  
B. Light, both of Hallowell.

In Wiscasset, Mr. David Morse, of Phippsburg, to  
Miss Phoebe Quinlan. Col. John Erskine to Miss  
Rebecca D. Parker.

In Augusta, on Monday morning last, by Rev. Mr.  
Beale, Mr. Thomas Town to Miss Mary B. Pitts. By  
A. R. Nichols, Esq. Mr. Elias Cleveland, of Embu-  
den, to Mrs. Mary Robbins, of that town.

In Wilton, by G. Goodenow, Esq. Joshua Randall,  
Esq. Attorney at Law, of Phillips, to Miss Fanny Sta-  
cy, of the former place.

In Belfast, Capt. S. Haynes to Miss Rebecca Foster.

## DIED.

In this town, on Monday last, Miss Rebecca-Jane  
Gardiner, aged 17.  
In Turner Village, on Sunday last, Mellen Marble,  
child of Stephen M. aged 17 months.  
In Portland, Miss Miranda Elizabeth Boyd, aged 17,  
daughter of the late Joseph C. Boyd, Esq.  
In Bath, on Saturday last, Capt. Roswell Sisson,  
aged 37.  
In Belfast, Mrs. Clark, wife of Capt. Isaac Clark.  
In Saco, Mr. Ephraim Ridley, a revolutionary sol-  
dier, aged 72.  
Drowned, on Thursday last, in the Androscoggin  
River, at Brunswick, Mr. Sumner Cargill, aged 23,  
formerly of Wiscasset.

## MARINE JOURNAL.

PORT OF GARDINER.

## ARRIVED.

Friday, May 28.—Sch's Oaklands, Tarbox, Bos-  
ton; Wm. Barker, Rollins, do.; Catharine, Mason, do.;  
Elizabeth, Marson, do.; sloops Pacific, Waitt, do.;  
Orbit, Phineas, Falmouth.

## SAILED.

Monday, May 31.—Sch's Deborah, Jewett, Bos-  
ton; Louisa, McKenzie, Essex; Lucy, Baker, Dennis;  
Friendship, Nickerson, do.; Achah-Parker, Handy,  
Sandwich; Worramontagus, Waitt, Nantucket; sloops  
Relief, Russell, Salem; Edward, Sweet, do.; Eliza-  
beth, Sargent, do.  
Wednesday, June 2.—Sloop Pacific, Waitt, Bos-  
ton.

## NEW BOOKS.

JUST published and for sale by P. SHELDON,  
SCOTT'S HISTORY OF SCOTLAND, in  
two volumes.  
CRUDEN'S CONCORDANCE, a new and beau-  
tiful stereotype edition. In this edition more than  
six thousand errors contained in the former editions  
have been corrected.  
THE FRUGAL HOUSEWIFE, an excellent work.  
THE BOOK OF HEALTH, first American from  
24 London editions.  
WHITTEMORE'S HISTORY OF UNIVER-  
SALISM, &c. &c. June 3.

## WESTERN CHAISES.

FOR SALE, a few superior Western built CHAIS-  
ES. Any person wanting a good Chaise, on fa-  
vorable terms, will do well to apply within a few days  
to Mr. Wm. Odlin, in Augusta, or P. SHELDON  
in Gardiner. June 3.

## 15 CENTS ONLY A ROLL!!

ROOM PAPERS LESS THAN BOSTON  
PRICES.

P. SHELDON has just received a large addition  
to his former stock of ROOM PAPERS and  
BORDERES, and it now comprises as great a variety  
as can be found in Maine. All of which will be sold  
as low and some of it lower than Boston prices. Pur-  
chasers can be accommodated at almost any price from  
15 cents to \$1 per roll.  
Gardiner, June 3, 1830.

## WRAPPING PAPER.

WESTERN manufactured WRAPPING PAPER  
for sale cheap by P. SHELDON at the Gardi-  
ner Bookstore. Writing and Letter Paper as usual.  
June 3, 1830.

## STRAY COW.

NOTICE to the subscriber on the 5th inst. a  
large dull red COW, about seven years old. Who-  
ever will give information where she may be found  
shall be suitably rewarded.

Widow SARAH LANGLEY.  
Gardiner, May 31, 18



POETRY.

[For the Christian Intelligencer.]

FAREWELL.

Farewell, my country, friends, and home,  
Thy hallowed paths I tread no more,  
But distant lands conducted to roam,  
And languish on a sultry shore;  
Thy fleeting joys to me are naught,  
Since time's arrowed me from thy train,  
But still thy scenes are not forgot,  
Though e'er in absence I remain.

Though waters roll, and mountains rise  
Between this lonely spot and thee,  
And wide expanse forbid my eyes,  
Thy fertile, turfy globe to see,  
Thou shalt survive within my breast,  
Till time shall throw its fatal dart—  
Till from vain cares I sink to rest,  
And life's blood chills in this sad heart.

Of times deluding fancy roves,  
Unbounded e'er thy rural scenes—  
Thy cooling shades, and fragrant groves—  
Thy sunny banks, and flow'ry greens:  
When o'er the heath the sun-beams pour,  
And breezes wave the lofty tree—  
Romantic beauties grace the hour,  
'Tis then, 'tis then I think of thee.

When silent evening spreads her vale,  
And calm repose has seized the throng,  
And evening's softest gleams  
Promote the solemn night song,  
And moon-light dances on the wave,  
And dew-drops glitter on the tree,  
And silence reigns around the grave,  
'Tis then, 'tis then I think of thee.

When beasts are on their mossy bed,  
And nature's wraps in calm repose,  
And silence sports around the dead—  
The sky in midnight lustre glows,  
And curlew's sound salute my ear,  
In accents of a pensive tone,  
And sad reflection steals a tear,  
'Tis then, 'tis then I think of home.

When I the morning tints behold,  
The orient sun in brilliance rise,  
And dewy clouds in purple gold,  
Like curtains drawn before the skies,  
My pensive thoughts in haste retreat  
Unto my native village, where  
Fond love directs the youthful feet,  
And guides them to the house of prayer.

When spring puts forth her vernal bloom,  
And earth's green foliage paints the plains—  
The sun darts nocturnal gleams,  
And fountains burst from their icy chains,  
'Tis then, with anguish keen I burn,  
And thoughts unto you land do flee;  
Fain would I with delight return  
To thee, my vale, to dwell with thee.

But fare thee well, my native vale,  
Thy joys I leave no more I tread;  
Let future days repeat the tale,  
When I am numbered with the dead;  
Perhaps these parted eyes may see,  
Though far gone down the vale of years,  
Some glimpse, or faint remains of thee,  
Before they close, or melt in tears.

Let those who do me ruin seek,  
Beware lest they themselves should fall,  
And while they snipe me on the cheek,  
May God Eternal bless them all.  
And thus I leave my native land,  
From which I am by envy driven,  
To find protection "neath that Hand,  
And seek a friend in God and Heaven.

May they remember that there is,  
A God who judgeth in the earth,  
And all that are therein, are His,  
And He it was that gave them birth.  
May their eternal praises sing—  
Their Maker's glorious wonders tell—  
Receive from me a lasting theme—  
'Tis only this, farewell, farewell.

April 26, 1830. E. R. Jr.

**THE PARTED SPIRIT.**  
Mysterious in its birth,  
And viewless as the blast,  
Where hath the spirit fled from earth,  
For ever passed?

I ask the grave below—  
It keeps the secret well—  
I call upon the heavens to show—  
They will not tell.

Of earth's remotest strands,  
Are tales and tidings known;  
But from the spirit's distant land  
Returneth none.

Winds waft the breath of flowers  
To wander o'er the wave—  
That bear no message from the bowers  
Beyond the grave.

Proud Science scales the skies—  
From star to star doth roam—  
But reacheth not the shore where lies  
The spirit's home.

Impervious shadows hide  
This mystery of heaven—  
But where all knowledge is denied—  
To hope is given.

**MISCELLANY.**

**WITCHCRAFT AND ITS BELIEVERS.**  
When Lord Chief Justice Holt was on the Oxford Circuit, a woman was put on her trial for witchcraft; having done many injuries to her neighbors, their houses, goods, and cattle, by means of having in her possession a ball of black worsted, which she had received from a person who told her that it had certain properties. The poor old woman did not deny the possession of the said ball, but said that she had never done any harm with it, but on the contrary, good; and that they only envied her having such an important thing in her possession. "Well," said the Judge, "you seem to admit having used the ball as a charm; now, will you tell me how long you have had it, and from whom you had it?" The poor woman answered that she kept a small public house, near to Oxford about forty years ago; and one day a party of young men belonging to the University came to her house, and ate and drank what they liked to call for, but had no money with them wherewith to pay for what they had devoured; and that one of the young men gave her, in lieu of it, the said ball, which he assured her would do wonders for her, as it possessed surprising powers; and the youth looked so grave and wise that she believed him; and she had no occasion to repent of it, for it had really done a great deal of good to her and others. "Well, my good woman," said his Lordship, "did the young man say any thing about unwinding the ball?" "O yes, my Lord," he told me that if I should do so, the charm would be gone; and here it is, (producing it) in the same state I had it forty years ago." The Judge having requested her to hand it up to him for his inspection, he thus addressed the Jury:—"Gentlemen, I believe it is known to some of you that I was educated at the University of Oxford; and it is now about forty years ago; like some

of my companions, I joined in youthful frolics, which ripper judgment taught me were wrong. On one occasion about that period, I recollect going to the house, which it appears this woman then kept; neither I nor any of my companions having any money, I thought of this expedient in order to satisfy her claim upon us. I produced a ball of black worsted, and having written a few Hebrew characters on a slip of paper, I put it inside, telling her that in that consisted a charm that would do wonders for her and others—seeing that she believed in the deception, we quietly took our departure, but not before I had enjoined her never to undo the said ball. Now, gentlemen, in order to prove to your minds the folly of those who believe in and persecute such deluded and silly creatures as this woman, now arraigned as a witch, I will undo this ball before your eyes, and I have no doubt will find the characters I wrote on a slip of paper forty years ago." The Judge soon unwound the ball, and produced the identical paper, with the Hebrew characters; which so convinced the Jury of the folly and absurdity of the then general belief, that the woman was immediately pronounced not guilty and discharged. NOTE.—We believe this was the last trial for witchcraft, although the statute still remained a disgrace to the statute books for many years afterwards, even until a few years back; when it was finally repealed, at the hour of between twelve and one in the morning, which caused my Lord Castlereagh to make the remark, that "the House was giving the quietus to the old witch's act, at witching time of night."—*Sydney Anecdotes.*

**RELIGION.**  
We pity the man who has no religion in his heart—no high and irresistible yearning after a better and holier existence—who is contented with the sensuality and grossness of earth—whose spirit never revolts at the darkness of his prison-house, nor exults at the thought of its final emancipation. We pity him, for he affords no evidence of his high origin—no manifestation of that intellectual prerogative, which renders him delegated lord of the visible creation. He can rank no higher than animal nature; the spiritual could never stoop so lowly. To seek for beastly excitements—to minister with bountiful to depraved and strange appetites—are the attributes of the animal alone. To limit our hopes and aspirations to this life and this world, is remaining forever in this place of our birth, without ever lifting the veil of the visible horizon, which bent over our infancy.

There is religion in every thing around us; a calm and holy religion in the unbreathing things of Nature, which man would do well to imitate. It is a meek and blessed influence stealing in, as it were unawares upon the heart. It comes quietly, and without excitements. It has no terror; no gloom in its approaches. It does not rouse up the passions; it is untrammelled by the creeds and unshadowed by the superstitions of man. It is fresh from the hands of the Author; and glowing from the immediate presence of the Great Spirit which pervades and quickens it. It is written on the arched sky, looks out from every star. It is on the sailing cloud, and in the invisible wind. It is among the hills and valleys of the Earth—where the shrubless mountain-top pierces the thin atmosphere of eternal Winter—or where the mighty forest fluctuates before the strong wind, with its dark waves of foliage. It is spread out like a legible language upon the broad face of the un-sleeping Ocean. It is the poetry of Nature. It is this which lifts the spirit within us until it is tall enough to overlook the shadows of our place of probation; which breaks, link after link, the chains which bind us to materiality; and which opens to the imagination a world of spiritual beauty and holiness.—*Essex Gaz.*

**CONVENT AT CHARLESTOWN.**  
The Ursuline Convent or Academy, has been in existence a number of years. It was commenced in Boston, and for the last two and a half years has been established in Charlestown. But little is known respecting this institution, and it may be a long time before its internal machinery will be sufficiently made public. This Convent stands on the top of the hill, and is a large brick building having a cross at the top with two wings projecting from the rear of the edifice and has the appearance of containing sufficient room to accommodate 150 Protestant children, to be educated by Roman Catholics! The proprietors of this Convent have purchased about nineteen acres of land surrounding their premises, which they probably intend to cultivate in gardens and pleasant walks, to render it more attractive to the many young ladies whom they intend to educate. The chief director of this Convent is the Bishop of the Catholic Church in Boston, who has placed here a lady to superintend its scientific and domestic affairs, and who receives the title of "Lady Superior." Here are about eighteen Nuns, six of whom wear the black veil. After a young lady has consented to become a Nun, she wears first the white veil three months, which she can lay aside if she becomes discontented with her situation; but should this new mode of life please her fancy, she then has a further trial for the space of two years. If she continue to wear the white she then puts on the black, and binds herself by a vow to a single and chaste life in the Monastery so long as she lives." The Nuns on taking the veil put aside their Christian and surname, and assume a new one; and are known in the Convent

by the name of Mary Benedict, Martha, &c.—The Nuns are not all employed as instructors; many of them assist in the domestic affairs of the house. Those who bring money with their persons have the highest privileges of the Nunnery. The teachers are very tastefully dressed in black, and are decorated with a splendid cross suspended by a surplice to a great length, and are very frequently reading prayers, probably in the Latin language. Their veils hang from the forehead, and are thrown over the head or in front, as occasion requires. While associating with the "Community," they are unveiled; but on walking out to enjoy the air, the veil is drawn over their eyes, to signify their exclusion from the world. At this Academy, there are about 50 scholars, all young ladies, mostly the children of Protestant parents, who are uniformly very tastefully dressed in slate-colored Pongee gowns. One of these scholars is a Greek girl, about ten years of age.—No girls are admitted after they have attained the age of 14 years, though it is desirable to the proprietors that they continue at the Academy until they become so much attached to the Convent as to be unwilling to leave it, and thus they soon become well educated Nuns, trained for the business of teachers. Religious ceremonies are performed in the Chapel of the Convent twice a day, where is the harp, the altar, and the tabernacle, all glittering behind the robes and surplices of bishops and priests. These scholars are not permitted to worship without the precincts of the Chapel of the Convent, excepting with the approbation of their parents, and even then they must leave the Convent on Saturday, and are not allowed to return again until the Monday following. All letters or communications that are sent to these young ladies from parents or friends must be inspected by the Lady Superior, and whatever information they may wish to forward to their friends must also pass under the inspection of this Lady.

*Christian Watchman.*

**MUNICIPAL COURT.**  
"Domestic ills, as I and you know,  
First took their rise from Jove and Juno."

John Deguio was brought before the Municipal Court on Wednesday, charged with abusive treatment to his wife. It appeared from the testimony produced, that he had been in the habit for a long time of beating and abusing her in a most violent and shameful manner. The neighbors had frequently heard her outcries and run to her assistance, but on their arrival he was always "as good as pie," would not hurt her for all the world, said she worked too hard and hurt herself, &c. However, one witness had seen him pinch her and pull her hair, and another had seen him kick her in a severe and dangerous manner, one had seen him scratch her and pull her cap off, and another had seen him strike her and knock her down. Even their little daughter had "seen a white wash brush go against her mother's face," but whether it was by design or accident she could not say. This cloud of witnesses together with the declarations of the wife were more than a counterbalance for John's loving professions, and he was ordered to recognize in the sum of two hundred dollars to appear at the June term of the Common Pleas Court for trial; and not producing sureties, he was committed.

*Portland Courier.*

**Lightning and Lotteries again.**—A young man in Northport, by the name of Clark, about seventeen years old, was struck by lightning on Thursday of last week and killed instantly. Another young man two or three weeks since in N. York, drew a prize of ten thousand dollars in a lottery, and went immediately crazy. A comparison between lightning and lottery prizes has lately been published amounting to something like this; that taking an average of the community, the chances of being struck by lightning and of drawing a high prize were about equal. But the comparison did not go far enough. It should have been added, that while it is probable more than half who are struck by lightning are killed, more than three quarters of those who draw high prizes are ruined.—*Portland Courier.*

**The Farmer.**—"I was never so happy," said President Jackson to a visitor the other day, "as when a farmer: I was then free of care, anxiety, and perplexities. I am now shut up here, overwhelmed with business—not an hour to call my own; no opportunity for exercise, and harassed on every hand." What a comment does this furnish on the highest attainments of political ambition! The man who looks from his humble and quiet dwelling to the highest post of power and honor in the country, has a road before him which he must travel with sighs and agonies, and when he has reached it, he must be on the wheel of torture through the day, and lie down on a pillow of thorns at night.

*Washington Spectator.*

**Epitaphs.**—Next to the famous epitaph on the tomb of Leonidas at Thermopylae, that to be seen over the grave of Push-ma-ta-ha, the Indian Chief who died at Washington a few years ago, is to our mind the most felicitous, simple, characteristic and expressive. That of Leonidas, "Stop stranger! You tread on the ashes of a Hero" was the fruit of a Philosopher's study: poor Push-ma-ta-ha's is simply the last words he ever spoke—"When I am gone, fire the big guns over me." Had learning and genius been invoked to the task, we question if they could have acquitted themselves so happily.

**DISSOLUTION OF COPARTNERSHIP.**  
The partnership heretofore existing between the subscribers, by the name of ADAMS & McCALLAND, is by mutual consent of the parties, this day dissolved; and all persons indebted to said firm, are called upon to make payment to PETER ADAMS, who is authorized to settle the concerns of said firm, within sixty days from the present date, if they wish to avoid cost.

PETER ADAMS,  
JOSEPH McCALLAND.  
Gardiner, May 20, 1830.

**FARMS AND OTHER REAL ESTATE FOR SALE.**

The following first described real estate will be sold at Public Auction on the premises on the 25th day of June next, at ten o'clock, A. M.

1. The Worwontogus Farm, so called, situated in Pittston, and fronting on Kennebec river nearly opposite the village of Gardiner, and containing about 270 acres. If not disposed of in one body, the land fronting on the river will be sold in lots, from a quarter to five acres in size, and the remainder will be divided into three lots of about seventy acres each, which will contain tillage, pasture, and wood land sufficient for a good farm.
2. At the same time and place a flock of Saxony and Merino SHEEP, and the full-blooded, short horned Durham Bull HERCULES.
3. On the 26th of June a lot of LAND in Gardiner situated near the Lyceum, sufficient for two house lots.
4. At the same time a few in the Gardiner Church.
5. A FARM in Monmouth containing about 250 acres, situated near Simon Dearborn's. It will be divided into lots and each separately sold on the 5th day of July next, on the premises.
6. At the same time and place a lot of LAND in Leeds of about 50 acres, containing the Bonney Pond.
7. At the same time and place a flock of Saxony and Merino SHEEP.
8. On the 6th of July the right of Equity to redeem the FARM in said Monmouth formerly owned by the late James Norris, and now occupied by Mr. Randlett, containing about 100 acres.

The terms for the property sold in Pittston and Gardiner will be, one third of the price, when the deed is delivered, one third in six months and the remainder in one year. For the land in Monmouth, one quarter of the price to be paid on the delivery of the deed, a quarter in twelve months, a quarter in two years and a quarter in three years; and for the Sheep one half when they are delivered and the remainder in twelve months. A plan of the land in Pittston may be seen and such information as may be required given by calling on E. S. GAY, Esq. in Gardiner; and a plan of the 5th numbered lot of Land in Monmouth, may be seen, and information as to the 6th and 8th obtained of E. S. GAY, Esq. in Monmouth.

H. A. S. DEARBORN.  
Gardiner, May 27, 1830.

**CHINA ACADEMY.**  
The Summer Term of this Academy will commence on Monday the 14th day of June next, under the care of Mr. CALK BUREAK, Preceptor.  
Board from \$1.00 to \$1.33 per week. Tuition \$2.50 per Quarter.  
ALFRED MARSHALL, Secretary  
China, May 24, 1830.

**NOTICE.**  
TAKEN up, on Saturday night last, five FISH NETS, set in Kennebec River. The owners may have them by applying to the Fish Warden.  
Gardiner, May 24, 1830.  
E. McLELLAN.

N. B.—Three of the above NETS were called for on Sunday morning and taken by violence.

**MORE NEW GOODS.**

**TARBELL & JEWETT**  
HAVE this day received an additional supply of Calicoes, Cottons, Tickings, Broadcloths, Cassimeres, French Muslins, Brown Cote Pate, Black Sings, Girds, Gro. de Naps, Hosiery, Gloves, Kid and Prunella Shoes, Ribbons, etc. etc. (Prices suited to the times.)  
May 13.

**WILLIAM HUNT,**  
Tailor,  
Informs the public that he has received a fresh stock of CLOTHS, of all colours, consisting of Broadcloths, Cassimeres, Vests, Velvets, Lastings, of various kinds, suitable for Summer wear; Silk, Twist, Thread, Buttons, Padding, Buckram, Cravats, Stocks, Suspenders and Gloves.

Also, on hand an assortment of Coats, Pantalons and Vests, ready made, which will be sold low. N. B. Having taken pains to procure the newest fashions, and having in his employ the first rate workmen, with his attention, he will be enabled to give entire satisfaction.  
The above articles are of a superior quality and will be sold low.  
Augusta, May 6, 1830.

**COPARTNERSHIP.**  
CHARLES TARBELL and THOMAS G. JEWETT, have formed a Copartnership and have the former, in Gardiner, recently occupied by April 27, 1830.

**NEW BOOKS.**  
FOR sale by WILLIAM PALMER, Young Emigrants—Scott's Sermons;—Leonora;—Parley's Tales of Animals;—Indian Rights and our Duties, an Address by Heiman Humphrey, D. D.;—Arts of Life.  
April 29.

**JOHN SOULE NOTICE.**  
Near the west end of Kennebec bridge, and has good accommodations for Travellers and Boarders, with their patronage.  
Augusta, March 10, 1830.

**ADMINISTRATOR'S SALE.**  
By Order of the Hon. HENRY W. FULLER, Judge of Probate for the County of Kennebec, will be sold at public auction at the residence of Widow Em-June next at 2 o'clock P. M. so much of the real estate belonging to the estate of Clark Barker, late of Pittston, deceased, as will raise the sum of one hundred and fifty four dollars and sixty-three cents. Said real estate is the same now occupied by said Barker, and is subject to his right of dower. Terms of sale made known at the time and place aforesaid.

JOHN BARKER, Adm'r.

**SHOES.**  
A PRIME assortment of Ladies Kid and Prunella SHOES; Bronze French Kid, a new article.—Also, Misses and Children's SHOES, just received and for sale by TARBELL & JEWETT.  
April 27, 1830.

**NOTICE.**  
The Subscriber informs his friends and the public, that he has established himself in Boston as a GENERAL COMMISSION MERCHANT, for the purchasing and selling of all descriptions of Merchandise. A residence of ten years in Maine has rendered him familiar with the advantages and interests of that State, which he trusts will afford peculiar facilities to those who have business to transact with the Market. Particular attention will be paid to Sales of Lumber, Country Produce and Merchandise generally.

Advices respecting the Market will be furnished at all times by mail or otherwise, and no effort shall be wanting on his part to promote the interest of those who intrust their property to his care.

SAMUEL J. BRIDGE.  
Boston, April 17, 1830.

**REFERENCES.**  
Mr. James Bowman,  
Messrs. W. R. Babson, & Co.,  
E. H. Lombard, Esq.,  
Hon. James Bridge,  
Chas. Williams, Esq.,  
Messrs. Vose & Bridge,  
Messrs. Cram & Cahoon,  
Benj. Willis, Esq.,  
Gardiner.

**JOURNAL OF HEALTH.**  
PUBLISHED twice a month, \$1.25 per annum, or six pence numbers, can be had for one dollar, remitted post paid to SAM'L COLMAN, Portland, Agent for Maine.  
Jan. 3.

**STREETER'S HYMNS.**  
STREETER'S HYMN BOOKS, in any quantity, at the lowest prices, for cash, by P. SHELDON.  
Gardiner, May 6, 1830.

**SCHOOL FOR UNIVERSALISTS.**  
The great increase of this denomination of Christians within a few years, and the frequent additions, render it highly desirable and even necessary, that an Academy should be established, for the benefit of the order.

This subject was laid before the last General Convention and met their unanimous approbation. The Convention was of the opinion that it ought to be located in the vicinity of Boston for the purpose of accommodating the greatest number. The place named by the Convention was Woburn. A large and respectable society of Universalists has grown up in that town within three years and is now increasing. They support and convene meeting house, so elevated as to have a high basement story, under the whole of it, the room will probably be six hundred dollars. The expense of finishing the room when finished two hundred dollars. It will accommodate when finished two hundred scholars.

The society, on account of their great expenses, public sentiment seems to demand the immediate advice of the ministers of this vicinity to endeavor to raise by subscription a sum sufficient to endeavor to procure a room for the school; and the immediate room for teachers, on condition that it shall be finished and fitted up for a School. Those friendly to the cause propose to raise the money on the following terms:—  
1st. Every person who shall subscribe five dollars or more, shall have a right to vote himself, or by proxy, in the election of a board of Trustees.  
2d. As soon as a sufficient sum of money shall be given for the choice of Trustees, and due notice to procure instructors, superintendents, the School, &c. &c. in finishing the Room, it shall go to establish a permanent fund for the benefit of the Institution.  
Woburn, March 20, 1830.

**PROPOSALS**  
For publishing by subscription, the Works of THE LATE REV. JOHN DISEE, Pastor of the first Universalist Church and Society of Portland, Me.

WITH A SKETCH OF HIS LIFE.

In offering this work to the public, it seems necessary to observe, that the lamented author ever enjoyed the confidence of the denomination of Christians, and that his praise was in all the churches. His erudition, zeal, and piety, in clearly stating, logically and learnedly defending and illustrating the truth, moral excellence and purity of the Christian Religion, by his conversation, his preaching, and his example, are well remembered by all who enjoyed his society or his ministrations.

Of the work here proposed, it needs only to be remarked, that it will comprise biblical history, the distinguishing doctrines and precepts of the Gospel, and expositions of difficult passages, together with some of the most beautiful and truly desired, that wherever this professed volume may be received and read, the religious ministrations of the seven, and in the same proportion should this be the case, it will readily be enjoyed, who are friendly to the diffusion of religious knowledge, and the building up of Zion, that a work of this description will be a valuable acquisition to the library of every student of the Holy Scriptures, and the constant companion and daily source of spiritual strength to the pious and devout family circle.

**CONDITIONS.**  
The proposed work will comprise a volume of about 500 pages, will contain a SKETCH OF THE AUTHOR'S LIFE, written by an intimate friend; about 35 unpaginated Sermons; some Expositions of difficult passages of Scripture; a few pieces of Poetry, and subscribers, full bound, at \$2.00 per copy.

It will be printed on good paper, with small pic type, and put to press as soon as a sufficient number of subscribers is obtained to defray the expense of publication.

Agents who will become responsible for six copies shall be entitled to the seventh, and in the same proportion for a greater number.

Persons holding subscription papers, will please return them to the Editor of the Argus, Portland, by the first of June next.

**NOTICE.**  
The subscriber respectfully informs the gentlemen and ladies of Gardiner, Hallowell, and Augusta, and the vicinity, that he still continues to carry on his business opposite the Gardiner Hotel, in all its various branches, viz. Steaming and Cleansing all kinds of Woolen Clothes, Colouring Silks and Crapes, and removing spots of all kinds. Carpets and Table Cloths dressed, &c. &c.—And while he solicits the patronage of the public he humbly and thankfully acknowledges all past favors. All orders promptly attended to.  
N. B. Satisfaction given or no pay received.  
DANIEL H. JOHNSON.  
Gardiner, March 18, 1830.

**MAINE MILITARY ROAD.**  
SEALD PROPOSALS will be received by the subscriber until the fourth day of June next, for constructing the remaining part of the Military road from Matamorascook to Mars Hill, being a space of forty-two miles. The first eighteen miles will be grubbed and cleared of timber, rocks, &c. &c. ready to commence trucking by the first day of July next, and will be let in sections of three miles each. The whole to be completed by the first of November next.

For particulars respecting the kind of road, &c. &c. persons are referred to my advertisement in the Bangor Register and Eastern Republican, published at Bangor, the Eastern Argus published at Portland, or to the subscriber at this place.

CHARLES THOMAS,  
Superintendent of the M. M. Road.  
Bangor, May 12, 1830.

**NEWMOON SERVICE.**  
A SERVICE will be held on MONDAY, the 11th inst. at 10 o'clock, at the residence of Mr. J. B. BROWN, in the city of Portland, at the residence of Mr. J. B. BROWN, in the city of Portland, at the residence of Mr. J. B. BROWN, in the city of Portland.

**COPARTNERSHIP.**  
GEO. EVANS and EZEKIEL F. DEANE, Counselors and Attorneys at Law, have formed a Copartnership, and will attend to the business of their profession at the office lately occupied by the former, in Gardiner.

Oct. 1829.

**INSURANCE AGAINST FIRE.**  
The Subscriber, Agent of Manufacturers Insurance Company, in Boston, will insure Houses, STORES, MILLS, &c., against loss or damage by Fire. E. F. DEANE.  
Gardiner, Nov. 21, 1829.

**PRINTING.**  
Of all kinds executed with neatness at this Office.

**CHRISTIAN INTELLIGENCER.**  
TERMS.  
Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscription, or two dollars and fifty cents if paid within or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged.

Twenty-five cents each, will be allowed to any agent, or other person, procuring new and good subscribers; and ten per cent. will be allowed to agents on all monies collected and forwarded to the publishers, free of expense, except that collected of new subscribers, for the first year's subscription.

No subscriptions received for less than six months, and all subscribers are considered as continuing their subscriptions, unless a discontinuance is expressly ordered.

No paper will be discontinued, except at the discretion of the publishers, until all arrears are paid. All communications addressed to the editor or publishers, and forwarded by mail, must be sent free of postage.